HUMAN FACE IN EDUCATION: A PHILOSOPHICAL ANALYSIS AND CRITIQUE

Joseph Munyoki Mwinzi ✉; University of Nairobi, Kenya.

Abstract: A human face is one vital part that can be used to consciously or unconsciously express human emotions. The shape of the nose and the muscles of the face are significant when engaging in body language as a means of communication. The face therefore is not merely a set of frontage features, but it is more meaningful in its configuration, implying the reality of matter and form in our overall understanding of humanity. This is consistent with the view that an image is seen in its entirety, not by its individual parts. Thus, the human face of an individual is the cause of existential diversity in terms of variability whose inference is to enable recognition and identification of the uniqueness of individuality in order to discover the reality of being. In a similar vein, the human face analogy can elucidate meaning for education. In the academic spectrum, the subjects codified as humanities provide the analogy of face in education more so during the process of acquiring knowledge. As such, humanities contribute towards understanding perspectives, conceptualizing ideas, defining antiquities, isolating cultures and configuring creativity and by extension, fostering equity. In the contemporary society, science and technology is being overemphasized because it has contributed to human discoveries, inventions and innovations. However, it is palpable that science and technology can only interpret an idea using the component of a humanistic skill – dispositional knowledge which is devoid of propositional knowledge. It has no relevance in ideas, attitude, and values, which remain at the reserves of humanities. This article targets to shed more light on this discourse in order to inject newer insights in the unending controversy in science/humanities divide in education.

Keywords: education; form; human face; humanities; matter; philosophical; sciences; social sciences.

✉ joemwinzi@live.com

INTRODUCTION

What is Human Face?

In the context of human anatomy, the face is the most fundamental feature which best distinguishes a person or any type of reality. Essentially, it is the facial shape such as facial symmetry which has important aspect of defining any potential similarities and variations. Colloquially we put human face on any undertaking when we fill it with human emotions.

In a philosophical context, education is envisaged to serve the interests of the society, and as such, meaningful education whether sciences and humanities should exhibit human face. Plato believed that every citizen must be compulsorily trained to fit into any particular class, viz., ruling, fighting or the producing class. It is the opinion of Plato that education should be imparted to all without any discrimination, and by extension, the systems of education ought to be geared towards formation of individuals of character to serve their society. The implication is that an education committed to the character of an individual is adequate enough to invite all other ends in the society. Accordingly, it is through education that the principle of justice is properly realized because Plato perceived education as the positive measure for the operation of justice in the ideal state. Plato was hence convinced that the root of the vice lay chiefly in ignorance, and only by proper education can one be transformed into a virtuous person. Therefore, meaningful education must eliminate inhumanity, individualism, incompetence, immaturity, and establish the norms of efficiency.

According to Plato, an ideal state and prototype society is a product of meaningful education. It is notable that education focused on humanities and social sciences is oriented towards culture, arts, academics, and intelligence as enlightened by human face. This explains why Plato valued education and the way it changes people. Education is a central component necessary to eradicate evil and this happens if people are educated. With sound education thus there would be no necessity of enacting and effecting laws. Conversely, if people are deprived education, then making laws would be a futile engagement. Accordingly, sufficient education has to contribute towards eradication of the department of correction. Therefore, Plato's view of education is for the good of the individual and for the safety of the state.

In a similar strand, Aristotle who survived as a controversial public figure; living a turbulent life in a turbulent world concurred with Plato that education is a property of the society in all its forms either in sciences or humanities. He bestrode antiquity like an intellectual colossus such that none before him had contributed so much to learning, and similarly, none after could hope to rival his achievement. There are fragmented sources of Aristotle's discourses, but the influence on educational thinking has been of fundamental importance. Aristotle's purview of education is that education ought to create a ‗sound mind in a sound body'. This article interprets Aristotle to the extent that education should have a ‗human face'.

It is notable that every aspect dispensed as education should be infused within a clear philosophy of life which emanates from a deep concern for the ethical corollaries. The essence is to assess what makes for human flourishing; whereby the foci is to aim at that which is ‗good' or ‗right', rather than that which is merely ‗permissible' or ‗correct'. A meaningful education should place a strong emphasis on all-round person in terms of body, mind and soul. Thus, an all-round person is someone who is ‗balanced' and such emanates from learning humanities and social sciences. The role of humanities and social sciences in education is to cultivate reason (defined by the principle of causality) and germane habit (defined by learning by doing). This is the parallelism or analogy between experience, reflection and connectivity to theories. This explains why there is a longstanding taxonomy of education as reflected in three categories of

theoretical, practical and technical education. Consequently, the concern for the theoretical and practical reasoning translates to mean the processes and praxis that occurs in education.

Nevertheless, education ought to be naturally ‗humane' otherwise it is easily rendered meaningless and useless. The concept of being ‗humane' in education focus on creating a considerate and caring society which is defined by benign, collective liberties, and responsibilities. It is an exposure to ‗sentience' which is the ability to experience consciousness, feelings and perceptions. It follows necessarily that education as reflected in humanities and social sciences leads towards building the blocks of a humane and ethically responsible society. This means that learners are able to develop self-understanding based on recognizing their potentialities and fostering a sense of self-worth. It equally follows that learner develops a deep sensitivity to the environment and humanity, based on empathy, understanding and respect. A meaningful education advanced by humanities and social sciences enables a learner to develop personal beliefs and values, based on wisdom, justice, pure and practical reason. Finally, education adopted by humanities and social sciences imbues a sense of responsibility that makes a learner to want to affirm and to act upon what is universally acceptable. In essence, it sets learners upon a valuable life path, based on firm moral values and substantially rational abstraction.

Objectives
to construct the philosophical view of human face
to estimate how humanities as human face is omitted in the contemporary society
to substantiate the essence of humanities as human face in education
to propose a framework of education informed by humanities as the human face

Philosophical Construal of Human Face

A human face provides the shape (form) for a body (matter). In other words, matter cannot demonstrate any meaning without form. In his theory of forms, Plato argues that reality is categorized based on its form. A similar perspective and according to cosmology, the idea of matter and form is not foreign. The term hylomorphism {in cosmology} is derived from Greek words ὕλη *hyle*, ‗wood, matter', and μορφή, *morphē*, ‗form' (Peramatzis, 2018, p.13). Largely, hylemorphism contends that every natural body consists of two intrinsic principles; one which is potential (primary matter) and the other which is actual (substantial form). Thus, it subsists on substantial form, accidental form, and prime matter. Aristotelians distinguish between substantial forms and accidental forms. A substance necessarily possesses at least one substantial form. It may also possess a variety of accidental forms. It is a philosophical or metaphysical theory developed by Aristotle, which conceives every being (*ousia*) as a compound of matter and form, with the generic form as immanently real within an individual.

For Aristotle, a ‗substance' (*ousia*) is an individual thing, while the substantial form of a substance consists of its essential properties. These are the properties that matter requires in order to be the kind of substance that is considered to be. In contrast, the accidental forms possessed by matter remain attached to it but are non-essential properties. These are the properties that matter can lose or gain without changing into a different kind of substance.

In some cases, the matter of a substance will itself be a substance. If substance A, is made out of substance B, then substance B is the matter of substance A. However, what is the matter of a substance that is not made out of any other substance? According to Aristotelians, such a substance has only ‗prime matter' as its matter. Accordingly,

Aristotle's ontology is constituent– where matter and form are literally constituents in relation to the compound (Peramatzis, 2018, p.15). Prime matter is matter with no substantial form of its own. Thus, it can change into various kinds of substances without remaining any kind of substance all the time. Consequently, as a substance, education has got both matter and form. Science and Arts are the broad categories of education. In this case, hard science is informed by humanities. My paper integrates analytical and critical functions of philosophy in every subsection in order ratify the implication of philosophy in the entire deliberation. This means that an assessment of education without human face is a topic which contradicts concrete realities of existence.

Exclusion of Humanities as Human Face by Contemporary Society

It is from the erstwhile philosophical discourse that knowledge can be categorized into science and humanities. Additionally, it is plausible to further expound the categories of knowledge into Humanities, Arts and Social Sciences {HASS} and Science, Technology, Engineering, and Mathematics {STEM}. In this case, both HASS and STEM possess significant content of knowledge. In a natural sense, human beings are in a relentless search for knowledge, to acquire knowledge, own knowledge and dispense knowledge, and as such, this is a continuum of acquiring knowledge (Mwinzi, 2022, p.294).

In the contemporary world, there is an acute opinion that STEM (Science, Technology, Engineering, and Math) should take precedence over HASS (Humanities, Arts and Social Sciences). It is not an obvious statement that the STEM push is an automatic access to race towards the top, excellence in an academic competition, and sufficient justification to sideline HASS. In modern educational scope, many governments have gravitated towards the idea that STEM is the best source for innovation and job creation. This means that knowledge obtained from STEM is given priority over HASS. However, in a philosophical realm, knowledge depicts diverse perspectives whose value is indispensable either in the global or the local proportions. An automatic cause of paradox is that the content of HASS is ignored in favor of STEM even where each cross fertilizes the other. Thus, there is a strong feeling that migration towards STEM as endorsed by the several governments will indeed have adverse effects barely in regards to the cuts in education resources allocation, but also in the inherent objectives of education {i.e. to build a human persona}. The efforts to foster sensitivity to the cause-effect factor as perceived in the dichotomy between HASS and STEM ought to be explored further (Mwinzi, 2022, p.295). A substantial opinion is that contemporary society has developed the common core standards adopted in countries including sets of functionality requirements to meet strategic ends that are sanctioned to serve the industry using STEM. HASS area has been given total blackout and scanty consideration.

In the context of educating for the industry, this paper argues that research identifies certain talent gaps in the teaching and learning of STEM including lack of instructional proclivities, fallacious misconceptions, and partial ratification of STEM education itself. It is the view of this paper that there are talent gaps facing STEM education and recommends actions to rectify the path. In an effort to identify talent gaps in STEM education, certain deficiencies and areas of opportunity in the teaching and learning involves examining the vision and role of industry as well as employers. It is observable that industry requires fixing fundamental skills gap (Serdyukov, 2017, p.6). The implication is that learners leave college deprived of the necessary skills that the jobs of the future will demand. In this case, opportunities in the realm of STEM require fluency in cognitive skills, critical thinking, the resolution of complex and creative problems, and the ability to adapt in conjunction with the curricula content traditionally studied. In the second place, there is the belief gap, but it is palpable that only a few industries hire

graduates. Another concern is that there is a post-secondary education gap that industry tends to require higher education credentials and proficiencies.

It is also notable that there is geographic gap whereby economic growth centers are often located far from qualified people seeking employment or away from population centers. Finally, there is also the demographic gap such that there is disproportionate participation in STEM jobs based on gender, race and low-income population. Therefore, it occurs that proposals for transformation including improving professional and organizational practices should enhance the training and knowledge of STEM subjects, constantly update educational programs at the pace demanded by the labor market, promote experience-based learning to parallel workplaces, mentorship to ratify knowledge in all educational levels, eradicate misconceptions about STEM education, augment job evaluation of aptitude, skills and credential requirements to cover positions.

The contemporary society is convinced that STEM is the answer to the industrial and digitalized world and thus, education has to possess a practical and pragmatic bearing which formulates a framework that serves the industrial ends in the whole society (Mwinzi, 2012, p.56). In this case, human beings are categorized as manufacturers, and the capacity to fabricate anything requires at least basic technological knowledge to remain industrially relevant and exert global influence. Thus, many countries consider STEM to be the best way to create jobs and revolutionize modernization. It is obvious that the contemporary society perceives education as means to an end, but an end in terms of generating trades and occupations. This is why the modern society has generally proved beyond doubt that STEM subjects are prioritized based on the notion that these are the areas that countries need to bulk up the workforce and keep up to the universal competition. In other words, as a consequence, STEM education is considered an inevitable trend of the modern education systems to prepare future global workers (Corlu et al. 2014, p.75). An erroneous opinion by governments is that ready jobs are available for STEM graduates, but is that the actual reality on the ground? In the contrary, this paper questions about who are the actors behind this doubtful assertion that STEM is better than HASS, and what are their motives. In this case, education is deliberated as a commodity or merchandise for international trade. This issue of commercializing education through STEM initiates another argument in favor of STEM which is about salary comparisons whereby the learners are swayed from pursuing HASS. Nonetheless STEM standing alone, or by itself atop the scholastic height, will soon prove insufficient, inconsequential or ineffectual.

In an effort to engage in continuous search for identity, relevance, and recovery, however, the push for STEM may actually have a positive effect on HASS for those learners who are exposed to learning subjects in STEM (Kelley et al., 2016, p.6). This means that rigorous STEM exposure may be applicable to professional success no matter the field of choice.

There is no abnegation about the significance of STEM education as the means towards the economic and technological outcomes it has in the world. However, there is a misguided assumption is that STEM is a panacea to all global problems. Thus, as long as there is the education industry, every country in the world will continue diverting resources from HASS to support STEM to demonstrate to the other countries that they are part of the global competition. It is an erroneous conviction that STEM is a remedy to the global problems and therefore, by extension, any other academic discipline is obsolete. In this case, education has been diverted from building human beings to serving the industry. As a result, learners are deprived an access to such specialties categorized under HASS. It follows necessarily that governments tend to push for STEM while the enterprise of the Ministries of Education (MoEs) is to find a one-size-fits-all solution for all under the umbrella of its common core standards defined by the STEM subjects (science, technology, engineering, and mathematics) as the focal point for

education, well ahead of humanities, arts and social sciences. This is what is being referred to as to be fit-for-purpose! Similarly, there is the economic impact to consider as well. This occurs as access to HASS continues to shrink as more governments continue to solely invest in STEM, forcing the arts and humanities to fend on their own (Breiner et al., 2012, p.6). In this case, standards are tailored such that learners cite evidence and write (and thus think) in patterns that can more easily be graded by computers. This is conserved as the triumph of technology over wisdom and learning i.e. a slogan to ‗submit to tech' in every matter so that human persona become a form of human engines, humanity made readable for the computer is ratified by the contemporary society. This is a precarious trajectory which attests that globalization and automation require teaching the learner to ‗code', thought it cannot survive even fleeting scrutiny. Instead, dependency on technology makes learners more susceptible to globalization and automation, not less. It is not preparing them for ‗the workplace of the future' but subjecting them into the abysmal orifice of the predatory present. This explains why there is a necessity of developing an ideal framework founded on negotiated educational identities and empathy under the questions that gyrate on technological advancement, scientific knowledge, and the rhetoric of propaganda with ethical questions of compassion, tolerance, courage, and integrity. The negotiated progress has to define who human beings are, their responsibilities to each other, and the magnitude of connection and disconnection from others and reality as such (Carrell et al., 2020, p.59). An alleged and oblique objective is to reduce inequality and prepare a workforce ready to compete in the global economy. It occurs that the contemporary society has unobtrusively pushed the entire concept of STEM aside and picked up technology as the cosmological form of education something which is questionable and controversial. In fact, contemporary society attempts to exert technology in education and as such intensifies unnecessary confusion about its role and purpose (Williams.

2011, p.31). In reality, education remains as the cultivation of a person, not the manufacture of an industry worker. It is notable that contemporary society has already traded its collective legacy, the reality of progressive human persona, for an ambiguity of utilitarian frame perceived as ‗job skills'.

The Concept of Humanities as the Human Face in Education
In the ancient European systems of education, academic learning focused on specialized programs to help the learners achieve the best in preparation for jobs after graduation. It is a framework where the learner concentrated on specific subject areas from the beginning because that was necessary and corresponded to requirements of future profession, rather than spending time on unrelated matters. The same trace of specialty is reflected in the structure of academic faculties and enquiry which aim to enhance specialized research-base which is parallel to exponential growth in academic periodicals. A similar view applies in creating professionals ready to join the labor market as long as their knowledge and skills adjust periodically to the changing demands (McComas et al., 2020, p.8). Hence, if programs do not change, curricula are rendered obsolete. An antediluvian situation is already in place where a conflict between STEM and HASS is threatened in terms of providing education with an apt form. In other words, this article articulates that the concept of equality between STEM and HASS is dangerously skewed in the modern society. Currently, STEM subjects are being given unusual priority in the global education while the HASS subjects are pushed to oblivion. The HASS subjects which are considered to give human face to the STEM ones are flouted as irrelevant in the national curricula. This translates into a misleading perspective that STEM-related preparation is more important than is HASS counterpart. In the contrary, learners involved in HASS are equally recognized for academic achievement, participate in a math and science fairs, and above tend to exhibit better leadership and analytical

skills. It follows necessarily that knowledge in HASS is indispensable as we enable the world to successfully navigate the increasing number of intercontinental issues that need transnational solutions. This article articulates that HASS comprises of those branches of knowledge that focus on human beings and human existence in terms of appreciation of human values and reflection on the unique ability of the human spirit to express itself. The implication is that HASS consists of the cultivation of human flourishing such that studying HASS subjects involves exploring what it means to be fully human. Hence, HASS subjects encompass the study of human expression, experience, and flourishing, at both the individual and societal level.

It is true that STEM has a slight advantage, and on an equal measure, careers leading to STEM specialty are growing exponentially and more profitable. The main purpose of subjects in STEM is to improve the innovative problem-solving and creativity of the learner (Carrell et al. 2020, p56). It is obvious that the economy in the contemporary society focuses on improving and encouraging technology more than the rest in STEM education because mastering existing and new technologies is fundamental. However, the same economy cannot subsist without HASS, because, not every learner can pursue STEM or would like to spend time doing jobs that fall into STEM, particularly, technology categories. There is no doubt that diverse technologies are increasingly playing fundamental spots in building human beings and a basic understanding of those technologies can take a learner to heights, but pushing learners to become technological programmers and technical engineers deprives them the capability to pursue other human-related avenues.

The already skewed outlook focusing on educational future founded only on STEM is disturbing and misleading bearing in mind that there are many different types of education that can be explored often neglected with the narrow focus on STEM. It is of paramount necessity to promote and make STEM to be part of global search for scientific innovation but without superfluous pressure of forcing learners to discard or think that HASS is useless. The subjects classified as HASS aims at providing an elaborative technique while the overlapping trends are discrete and tends to abrogate the social analysis, enrichment, and advancement that the arts and humanities provide (Carrell et al. 2020, p56). This is because focusing on STEM at the expense of HASS deprives the contemporary society the types of thinkers and expertise accruing and ensuing from such subjects {HASS}. An inclusion of HASS in the curricula is a necessity aspect required to capture the full potential of the whole-brain of a human person (learner). A concept of industry education cannot exist in any meaningful way because education is meant to build a human person but not creating a manufacturing robot. A self-evident truth is that the future outlays of not having a whole brain education system that fosters creativity and innovation will be immense. An important function of HASS is to educate learners on how to deal with ambiguities and nuances – how to think creatively and how to construct or respond to abstract issues instead of memorizing formulae and existential facts emanating from coded applications. Accordingly, it is obvious to underline that STEM revolves around technology in many different forms though HASS revolves around people. In the current status, technology is pretty advanced and while developing more technology, there occurs a greater need for HASS to humanize the unfavorable impacts of technology already enumerated by proponents of STEM. It is probable that technology can explain existence, but cannot parallel or outwit the extent in which humanities can do the same. It is essential to note that the uniqueness of human beings is exceedingly selective such that what is best for certain people may not be logical to others thus, not everyone will follow a mathematical theorem, no matter how ‚logical' it seems. In this regard, learners deserve equal access otherwise one should not have limited options because STEM will prove more useful to some people or society generally. If learners are inclined to

HASS, then such access ought to inculcate capabilities to shape to STEM. It defeats reason to have an entire generation inclined towards STEM otherwise it will be like a generation of technological robots.

Academic disciplines under HASS and concomitant careers bring meaning to lives of people and how they relate in the society, which cannot be actualized in STEM. It is therefore proportional that HASS disciplines are a necessary framework under which thinkers can exhibit different viewpoints even on similar subject. Cultural factors, lifestyles, religion, language and history of people are some facets entrenched in HASS but have no space in STEM. HASS emphasizes on the human factor which is an aspect that provides cosmological form in every human enterprise in the world. It is evident that without more fundamental knowledge of human potential, contemporary society will continually be hindered by deprivation of ‚education or knowledge gap' which is the distance between the subject, the learner, and the process of knowledge acquisition (Mwinzi, 2022, p.32). It is noticeable that the learner has to understand the link between self and the external world, whereby the self is the ‚private space' defined by personal convictions whilst, the ‚public space' is the interface of HASS, and the two must be fused through a logical inference (SparkNotes, 2006, p.379). As such, specialty of HASS has psychological values including the cause for sensitivity and tolerance, scrutiny of personal opinions, aesthetic appreciation of the world, philosophical capacity for analytical, critical and creative thinking, discerning ethics and morality, purposive and intentional discussion about controversial ideas, investigating the cultural factor in humanity, propensity of analysis of diverse subjects.

A covert harm to learners is that STEM is presented as means to train laborers. This narrow logic of training workforce by use of scientific technology is the cause of low test scores in HASS. It accounts for damaged long-term memory, and induced addiction which leads to vulnerability towards automation and globalization, inconsistency, regression and questionable accountability. In the present society, HASS in education is displaced by the topical push to ‚get more STEM in education processes and activities, because presently, the concept of STEM has only a cosmetic relationship with the sciences. The fact remains that STEM ideologues and real education are pursuing precisely diverse ends i.e. the ends that are not in line with the needs of an individual, national or transnational (Mwinzi, 2012, p.41). The purpose of education in the sciences is to nurture learners as knowers in and of the world. The purpose of STEM programs is just to create more of a certain kind of worker using technology. This may sound controversial, but it is not because STEM exponents ratify that in programs such as ‚race to the top' tries to encourage competition, while ‚educate to innovate' focuses its efforts on public-private partnerships in support of STEM education to serve the industry in terms of providing

a world-class STEM workforce to address the grand challenges of the 21st century. The aim is to manufacture better, sophisticated, and smarter products envisaged to grow the economy and generate job opportunities of the future. It is assumed that diverse talent pool of STEM-literate human beings is a necessity for the jobs of the future since such is essential for maintaining innovation base that sustains strategic sectors of the economy. Accordingly, this push is not really about science on its own terms or for its own sake. These efforts are all about scientific expertise, especially technology as a substitute for a well-ordered economy to sustain brain drain where possible.

ANALYTICAL AND CRITICAL FUNCTIONS ON EDUCATION MINUS HUMAN FACE
In the past, it was clearly notable that ‚Science' included only the natural and physical sciences, nothing social or human, but today, increasingly natural sciences are equally absent in the contemporary understanding of terms used in STEM. A ‚STEM festival' is different from what was referred to as ‚science fair' because there is no much biology,

physics or chemistry, instead, there is plenty of ‚applications', robotics, Lego robots, i.e. it is about tech-based labor that has replaced intellectual perfection. Thus, ‚Technology' has obviously taken the central stage. In a related controversy, the concept of ‚Engineering' is arguably perceived to be one of the sciences but it is equally redundant in this acronym. Similarly, the term ‚Math' is just there with minimal value to justify its option, otherwise there is no specialty that comprises of mathematic category theory or probabilistic combinatory, unless of course there is some commercial viability in an applied angle. Hence, it is clear that even the traditional disciplines of science are subordinated, not just to the practical, but also at its application sphere in order to further serve the commercial adaptations. The theory of relativity, calculus, and even the physics about construction of bridges are deemed valuable not to help human beings reach at the common good, converge to the true, achieve moral responsibility, and attain what is aesthetic, but only insofar as such can fabricate sophisticated weapons, create GPS satellites, generate efficient insurance pricing, and executive highways—and even then, only if the latter public goods are mediated by private profits. No wonder ‚the scientific power has outrun the spiritual power. Humanity has guided missiles and misguided individuals' — Martin Luther King, Jr. Nevertheless, all this fabrication is directed and controlled as salable commodities such that it diminishes the learners' capability to think and philosophize in order to engage with already premeditated ‚creativity' and ‚innovation' or artificial education.

An effort to commit learners exclusively to STEM disciplines and withdrawing HASS programs is not the ideal path because it is possible to turn them out to be automated human beings or robots {i.e. realities without human face} (Carrell et. al., 2020, p.64). This means that there are two perspectives but guided by binary standards alluding to foster education. In other words, science and technology claims to possess ‚the future' while intellectualism in the humanities is dismissed as ‚natural invents'. However, an awareness of this dystopia leads to the necessity of understanding the conflict and advising that learners should learn humanities in order to know how people think, know how the cycles function, and know the lessons of history. The implication is that the most important skills gap in the contemporary society is not coding, but

‚knowledge of soft skills' including persuasion and leadership.

This concurs with certain situations when some of the government officials and proponents of STEM acknowledged that HASS disciplines are obsolete. This is a myopic proposition whose overall implication could be devastatingly cataclysmic.

It is should be acknowledged that ‚Technology', even in the narrowest commercial sense, depends on HASS. It emphasizes on pursuits that are neither subjects to the practical demands of contemporary society as a whole nor to its untrained desires to provide the higher ends on which it {technology} is based and envisaged to serves. The blatant commercial dissolution and dependency on number theory plummets meaningful education into undue disarray. This alludes that many systems of education are philosophically disoriented and in consequence, education that ensues from such systems tend to get it (pedagogy) wrong from the beginning. It follows necessarily that once education is not properly connected to the conventional realties, well designed principles, objectives and ideals, as well as practical perspectives in the society, then its ends are opposition to itself in terms of standards while its immediacy and relevance turn out to be ambiguous (Mwinzi, 2022, p.31).

A crucial position is that education system that is in*form*ed [acquired its cosmological form] from HASS requires an instructor to inspire the learner to nurture the faculty of ‚thinking' – not memorizing as it is the case with STEM formulae and constructs or paradigms. In other words, it is conspicuous that rote memorization is a dominant component of STEM which tends to impede the coherent proficiency of the

learner in terms of intensifying free estimation of academic subjects (Xie et al, 2015, p.346). When HASS elements are integrated in education, the learner is able to construe issues rather than simply decipher or mechanically accept premeditated solutions. Hence, once STEM in education is education is elevated above HASS, focusing more on ‗technology' and ‗industry education' then probable careers and educational choices are relatively narrow. In a similar trend, there is the risk of narrowing potential definitions of the multitudes that create human beings as well as humanity.

Accordingly, the current society argues that STEM disciplines contribute positively towards developing the proclivity to acquire unique problem solving abilities including mathematic skills. Similarly, it is also argued that STEM leads towards a progress of logical thinking, intensifying a greater understanding of how the world tends to function, as well as devising tools to create new innovations. However, it is fundamental to note that logic, abstract reasoning, and understanding of global functionality are actually a reserve of HASS. It follows necessarily that there is an inherent possibility that the debatable view of STEM and with specific reference to technology can easily corrupt education and plummet it into catastrophic ends.

Thus an education industry which is ratified by STEM tends to inflate the magnitude of excessive inclination and addiction to technology and tech-related complications such that the essence of enhancing the headway of the brain, escalating deeper learning capabilities, and refining the memory is lost (Serdyukov, 2017, p.15). At this point there is a strong link between education for industry and human anxiety, depression, and low self-esteem. The usage of education to serve the industry with minimal allegiance to the persona receiving it translates into a form of distraction that weakens the ability to concentrate and even make human beings worse at multitasking. Hence, in the contemporary society, education is no longer meant to build a human being, but to serve the industry such that promotion of STEM for the sake of future occupation is erroneous and a paradoxical reality about the nature and the cause of education for any human being. In this context, it is conspicuous that the machine fabricated by a human being tend to impose laws on the same person i.e. human being is made readable for the computer, and this can be achieved only when the same person is transposed, transmuted, and deciphered into numbers. Hence, everything else in human being becomes irrelevant, because whatever is not decodable into numbers is inefficient and consequently futile. In this critical stance, this article endorses that education ought to be charted in the eclipse of reason.

Plausible Framework of Education Informed by HASS as the Human Face
The risk of the push for STEM education particularly the idea of ‗technology' is a flawed view regarding an upward bound platform. In the initial level, STEM is enfolded by the notion of ‗tech-oriented pipeline' and the importance of pushing for it to replace HASS (Carrell et. al. 2020, p.54). A search for the cause of this perception leading to STEM education in the systems of education is commercially instigated by an archaic notion about ‗check engine light' which is always on. A rational formulation of plausible framework is that the knowledge gap about the substance of HASS is a negative factor which is construed as a consequential disproportion of education. An eradication of HASS as essential property [form] of education is aligned to the ignorance that ‗technology' is the necessity of the contemporary society. Certainly, modern society cannot survive under the potency of ‗technology' otherwise it [technology] will remain as an ambiguous paradigm purported to guide education enterprise (Mwinzi, 2020, p.127). Although sciences and math have a historic place in the curricula, technology does not, and this is because the latter is not inherently ‗about' anything that can serve as an essential end. In other words, detached from human faculties on specific topics of the subject matter of academic interchange, technology is nothing but a wasted reality. A different view is that

specializing in *techne* as such means trying to teach the learner to be good at ˍmaking' without having any idea of what to make, or why to make it. It is obvious that this is a delicate view which is peripheral to the clearly defined purpose of education. In this case, education is not the means to life, or job preparation and placement as alleged in ˍtechnology', but formation of human person and this explains why poor-performing schools are never closed as isolated categories. It follows necessarily that in the selection of STEM or HASS, priority should be directed towards relevance, interests, and strengths.

A continual resolve of governments directing reforms in systems of education to pursue STEM does not justify relinquishing HASS (Margot, et al., 2019, p.3). An integrated approach which is emphasized by this article is the best strategy, despite the fact that funding cuts to HASS remain an inescapable reality. Thus, diverse academic paths are there to be pursued not to be controlled or complicated. In the face of such cuts, HASS learners are limited as opposed to their STEM peers. Nevertheless, HASS learners are forced to become their own career coaches in order to figure out how to initiate and attract relevance and value of their academic professionalism.

This framework upholds that the answer to the current global problems is the continual interworking of both. In fact, it is wrong to separate STEM and HASS, because the two are complimentary and also stronger together. Academic disciplines under HASS are necessary to enable the learner to communicate ideas and demonstrate abilities in terms of quality and complexity with a clear proclivity of the trend of progression over time.

An integration of both areas are critical for producing a versatile human being who can participate effectively by becoming innovative leader, but also defined by the spiritual enrichment that the contemplation of ethics, morals, aesthetics and the great ideas over time can provide. Analogously, contemporary society has retracted ethical factor from education yet, education itself is an ethical enterprise. (Mwinzi, 2022, p.100). In an ideal world, learners require a well-rounded education comprising of STEM and HASS subjects in order to sharpen their minds to be scientifically and rationally oriented with a broad social, moral and spiritual base.

CONCLUSION

A functional society allows learners to pursue both categories of subjects and none should be perceived to be prioritized over the other. However, in the contemporary society, STEM is purported to excel HASS, and according to this treatise, this is a disguise and a form of fallacy which requires an immediate balancing. The idea that education involves choosing between science and humanities is false and absurd. Above about redesigning educational programs, it poses a profound transformation in the ecosystem of STEM and HASS in an inter-disciplinary manner.

A philosophical reflection on the physical composition of the natural world analyzes the cause for generalizations of STEM with attention to the hinterlands as the means and the end of meaningful education. This does not mean that knowledge of STEM is inadequate, but a good system of education aligns itself with HASS as well. This explains why it is necessary to think about redefining education based on the whole of a human being, but not obfuscate the individual with an endless chain of memories with facts and information (Mwinzi, 2022, p.27). Even though the policy makers in Education are ceaselessly agitating for an increase in STEM, there is a necessity to envisage education where HASS moderates and propitiates STEM. The core of my argument is that the need for STEM is acute and will never cease however, the necessity for HASS as is required to profile human behavior and enhance correct reasoning in education is unfathomable and indispensable. This paper accentuates that HASS is about human beings in terms of how they can interact, identify and how to

achieve objectives about humanity i.e. reason about being human. It is the ‗human' factor in HASS which matters in order to initiate and transmit soft or transferable skills such as flexibility, adopting to diversity of tasks, and being able to adapt faster. HASS leads to effective communication, critical thinking, creative thinking, emotional intelligence, working well in teams of cultural understanding, problem solving etc. Academic subjects in HASS helps human beings to understand others through their languages, histories and cultures, foster social justice and equality.

Consequently, HASS guides on moral, spiritual and intellectual sense of the world. HASS enables the learner to deal critically and logically with subjective, complex, imperfect information. HASS provides the learner with a construal with humanistic purview regarding the objectivity of indelible world in terms of empirical universe and of education (Mwinzi, 2022, p.296). Hence, it is through HASS that a learner is able to assess evidence skeptically and consider other alternatives. It is palpable that HASS has the natural proclivity to interrogate information and ruminate on alternate perspectives.

As societies continue to evolve, academic subjects classified as HASS are required to fix the gaps that cannot be replaced by technology. For example, skills such as sensitivity, sociability, and ethical awareness and consideration cannot be replicated or replaced by technology. It is apparent that as society continues revolving, there are cases of ambiguity, foreignness, and unfamiliarity that require rational abstraction by human beings. Apparently, STEM cannot resolve such contradictions. As outlined earlier in this article, the focus on the ‗human' element is what makes HASS to serve as a neutral cause that gives form to education. Therefore, policy makers should instill a human face in the systems of education.

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